
Bibliographic Guides

The Works of Tsongkhapa:
English Translations

Eastern Tradition Research Institute

Eastern Tradition Research Institute’s *Bibliographic Guides* are compiled and annotated by David Reigle, in collaboration with Nancy Reigle, who are solely responsible for their content.

CONTENTS

Introduction	3
1. Early Works	6
2. <i>Lam rim</i> , “Stages of the Path,” Works	7
3. Other Major non-Tantric Works	11
4. Shorter non-Tantric Works	13
5. Collections of Shorter Works	18
6. Tantric Works	21

INTRODUCTION

Tsongkhapa (1357-1419) was the founder of the Gelugpa order of Tibetan Buddhism, which became the dominant order in Tibet, making Tsongkhapa Tibet's most influential teacher. His collected writings in one Tibetan blockprint edition consist of eighteen volumes. Along with these are the collected works of his two main disciples, mKhas-grub-rje in twelve volumes, and rGyal-tshab-rje in eight volumes. Together these comprise the *rje yab sras gsung 'bum*, the collected writings of rJe Tsongkhapa, father and [spiritual] sons. A twenty-volume Tibetan blockprint edition of Tsongkhapa's collected writings includes 210 works, ranging from very short to very long. These were reproduced and catalogued in *The Tibetan Tripitaka*, Peking Edition, edited by Daisetz T. Suzuki, Tokyo-Kyoto: Tibetan Tripitaka Research Institute, 1955-1961, part III: "Extra, Tibetan Works," vols. 152-161, works numbered 6001-6210.

Tsongkhapa's most famous work is the *Lam rim chen mo*, now available in complete English translation in three volumes, *The Great Treatise on the Stages of the Path to Enlightenment*, 2000-2004. He also wrote several shorter *Lam rim* or "graded path" works. Probably the most popular and also the shortest of these is the *Lam gyi gtso bo nam gsum*, the "Three Principal Elements of the Path," of which eight translations are listed below. His *Lam rim* works, which systematically and comprehensively lay out the graded path to enlightenment, are Tsongkhapa's major contribution to world religious thought; and it is these that earn him a place among the greatest spiritual teachers of all time.

Tsongkhapa's life changed dramatically around the age of forty, when he achieved his highest enlightenment experience. Most of his works were written after that, including his *Lam rim* works, and are regarded by Gelugpa tradition as his "mature" works. His few early works written prior to that are nonetheless regarded as very valuable, showing remarkable scholarship in sorting out and synthesizing their subject matter from the mass of Indian texts translated in the Tibetan Buddhist canon. Just after his highest enlightenment experience, he expressed his

new realization in a hymn or song of praise to the Buddha for teaching dependent origination, the profound teaching of the twelfefold chain of causation. It is called in short, “In Praise of Dependent Origination,” and seven translations of it are listed below. Only very rarely do we have access to the realizations of such an experience recorded immediately after they occurred, and directly by the person who achieved them, the only other such work I know of being Śaṅkarācārya’s *Dakṣiṇāmūrti-stotra*.

Tsongkhapa wrote what may be considered a companion volume to his *Lam rim chen mo*, namely, the *sNgags rim chen mo*, or “Great Exposition of Tantra.” In this work he systematically and comprehensively laid out the stages of the path following the esoteric teachings of the tantras. The path of tantra requires initiation, and is not for everyone, but many in Tibet followed it. He devoted about half of his writings to tantra. Of his twelve longest works (those over 100 folios), six are on tantra. Besides the *sNgags rim chen mo*, these include three commentaries on the Guhyasamāja system, and two on the Cakrasaṃvara system. He left the Kālacakra system to be commented on by his disciple mKhas-grub-rje, who did so extensively.

Tsongkhapa’s major non-tantric works include, among his early works, the *Legs bshad gser phreng*, or “Golden Garland of Eloquence,” which is an extensive commentary on Maitreya’s *Abhisamayālaṃkāra*, “Ornament for the Clear Realizations,” and thus is also on the Prajñāpāramitā, or “Perfection of Wisdom” teachings. Then among his *Lam rim* works is, in addition to the *Lam rim chen mo*, the *Lam rim chung ba*, “Condensed Exposition of the Stages of the Path to Enlightenment,” written late in his life. Among the other three are, firstly, the *Legs bshad snying po*, “Essence of Eloquence,” in which he sorts out and determines which teachings are definitive and which are only provisional. The remaining two major non-tantric works are commentaries: the *Rigs pa’i rgya mtsho*, “Ocean of Reasoning,” on Nāgārjuna’s *Mūla-madhyamaka-kārikā*, “Root Treatise on the Middle Way,” and the *dGongs pa rab gsal*, “Elucidation of the Intention,” on Candrakīrti’s *Madhyamakāvatāra*, “Introduction to the Middle Way.” The latter was written one year before his death.

Tsongkhapa's works are here listed primarily by category. Tibetan texts typically have one or more long title, and one or more abbreviated title. Because the same work goes by two or more titles, usually starting with a different word, to list works by title in alphabetical order does not provide the same degree of usefulness that it does for titles in other languages. In order to provide a level of consistency in the forms of the Tibetan titles and their English translations, I have given them from Thupten Jinpa's 2002 book, *Self, Reality and Reason in Tibetan Philosophy: Tsongkhapa's Quest for the Middle Way*, whenever available there. The dates these works were written or completed are given when these can be determined with some degree of reliability. Under each Tibetan title are listed the English translations by date of publication, if more than one is available.

1. Early Works

sDe bdun la 'jug pa'i sgo don gnyer yid kyi mun sel, “Dispelling the Darkness of Mind by Aiming to Understand the Seven Books (of Dharmakīrti).”

1. Wayman, Alex. “Tsong-kha-pa’s Guided Tour through the Seven Books of Dharmakīrti.” In *A Millennium of Buddhist Logic*, vol. 1. Delhi: Motilal Banarsidass, 1999, pp. 255-331 (includes the Tibetan text).

Legs bshad rgya mtsho, or *Yid dang kun gzhi'i dka' ba'i gnas rgya cher 'grel pa legs par bshad pa'i rgya mtsho*, “Ocean of Eloquence: A Detailed Exposition of the Difficult Points of the Doctrine of Mind [*kliṣṭa-manas*] and Foundational Consciousness [*ālaya-vijñāna*].”

1. Sparham, Gareth, with Shotaro Iida. *Ocean of Eloquence: Tsong kha pa's Commentary on the Yogācāra Doctrine of Mind*. Albany: State University of New York Press, 1993 (includes the Tibetan text).

Legs bshad gser phreng, or *bsTan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa rgya cher bshad pa legs bshad gser gyi phreng ba*, “Golden Rosary: An Extensive Exposition of [Maitreya’s] *Abhisamayālaṅkāra* and Its Commentary” (written 1390-1392).

1. [to be complete in four volumes] Sparham, Gareth. *Golden Garland of Eloquence: Legs bshad gser phreng*. Fremont, Calif.: Jain Publishing Company. Volume One: First *Abhisamaya*, 2008; Volume Two: Second and Third *Abhisamaya*, 2008.

Zhus lan sman mchog bdud rtsi'i phreng ba, “A Rosary of Supreme Medicinal Nectar” (written in 1396).

1. Thurman, Robert A. F. “Garland of Supremely Healing Nectars: A Dialogue between Karmavajra, the Nyingma Master Lhobrag Khenchen, and Bodhisattva Vajrapani, in the Presence of Je Tsong Khapa.” In *The Life and*

Teachings of Tsong Khapa, ed. Robert A. F. Thurman, Dharamsala: Library of Tibetan Works & Archives, 1982, pp. 213-230.

2. *Lam rim*, “Stages of the Path,” Works

Lam rim chen mo, or *Byang chub lam rim chen mo*, “Great Exposition of the Stages of the Path to Enlightenment” (written in 1402).

1. [partial, *śamatha-vipaśyanā* section only] Wayman, Alex. *Calm the Mind and Discern the Real*. New York: Columbia University Press, 1978.
2. [partial, *dgag bya dngos ’dzin* section of *śamatha-vipaśyanā* section only] Napper, Elizabeth. *Dependent Arising and Emptiness*. Boston: Wisdom Publications, 1989.
3. [partial, *bodhisattva* section only] Wayman, Alex. *Ethics of Tibet*. Albany: State University of New York Press, 1991.
4. Lamrim Chenmo Translation Committee. *The Great Treatise on the Stages of the Path to Enlightenment*, 3 vols. Ithaca, N.Y.: Snow Lion Publications, 2000, 2002, 2004.

Lam gyi gtso bo nam gsum, “Three Principal Elements of the Path.”

1. Wangyal, Geshe. “The Three Principles of the Path.” In *The Door of Liberation*. New York: Maurice Girodias Associates, 1973, pp. 191-193 (commentary by the Fourth Panchen Lama, Tenbay Nyima, follows, pp. 194-235). Revised edition, Boston: Wisdom Publications, 1995, pp. 135-137 (commentary by the Fourth Panchen Lama, Tenpe Nyima, follows, pp. 138-172).
2. Sopa, Geshe Lhundup, and Jeffrey Hopkins. “A Translation of the Fourth Panchen Lama’s *Instructions on [Tsongka-pa’s] ‘Three Principal Aspects of the Path’, the Essence of All the Scriptures, the Quintessence of Helping Others*.” In *Practice and Theory of Tibetan Buddhism*. New York: Grove Press, 1976, pp. 1-47. Revised and reissued as, *Cutting through*

Appearances: The Practice and Theory of Tibetan Buddhism, Ithaca, N.Y.: Snow Lion Publications, 1989, pp. 41-107. (Tsongkhapa's text is found interspersed in the Fourth Panchen Lama's text).

———This translation (1976 edition) of Tsongkhapa's text is included "with slight modification" in "The Path to Enlightenment." In *Kindness, Clarity, and Insight*, by the Fourteenth Dalai Lama, His Holiness Tenzin Gyatso, translated and edited by Jeffrey Hopkins. Ithaca, N.Y.: Snow Lion Publications, 1984, pp. 118-156.

3. Beresford, Brian C. "Tsong Khapa's 'Three Principles of the Path.'" In *Mahayana Texts on the Graded Path*. Dharamsala: Dharmakaya Publications, 1978, pp. 63-70 (this is a loose-leaf Tibetan pecha style book).
4. Rigzin, Tsepa. "The Three Principal Aspects of the Path." In *Four Essential Buddhist Commentaries*, by His Holiness the XIVth Dalai Lama. Dharamsala: Library of Tibetan Works & Archives, 1982. Reprint, 1993, pp. 13-15.
5. Thurman, Robert A. F. "The Three Principles of the Path." In *The Life and Teachings of Tsong Khapa*, ed. Robert A. F. Thurman. Dharamsala: Library of Tibetan Works & Archives, 1982, pp. 57-58.
6. Tharchin, Geshe Lobsang, with Michael Roach. *The Principal Teachings of Buddhism*, by Tsongkapa. Howell, N.J.: Mahayana Sutra and Tantra Press, 1988. Reprint, Delhi: Classics India Publications, 1990 (includes commentary by Pabongka Rinpoche; Tsongkhapa's text is found interspersed in Pabongka's text).
7. Jordhen, Lobsang, trans. "Teachings on Jey Tsongkhapa's Three Principal Aspects of the Path," by His Holiness the Dalai Lama. *Chö Yang: The Voice of Tibetan Religion and Culture*, [no. 4], Year of Tibet Edition, 1991, pp. 91-107 (Tsongkhapa's text is found interspersed in the Dalai Lama's text).
8. Sonam, Ruth, trans. *The Three Principal Aspects of the Path; An Oral Teaching by Geshe Sonam Rinchen on Tsongkhapa's*

Lam gyi gtso bo rnam gsum. Ithaca, N.Y.: Snow Lion Publications, 1999 (Tsongkhapa's text is found interspersed in Geshe Sonam Rinchen's text, and is also printed separately on pp. 129-131).

Lam rim bsdus don or *Lam rim mdor bsdus*, "Abbreviated Stages of the Path."

1. Lhalungpa, Lobsang. [Title in Tibetan script:] "*Byang chub lam gyi rim pa'i nyams len gyi rnam gzhag mdor bsdus bzhugs so*, Translated into English." *Bulletin of Tibetology*, vol. 5, no. 1, Feb. 1968, pp. 5-21 (includes Tibetan text).
2. Sherpa Tulku, Khamlung Tulku, Alexander Berrin [sic], and Jonathan Landaw in accordance with an oral explanation given by Geshe Ngawang Dhargyey. *Lines of Experience: The Main Aspects of the Practice of the Stages on the Graded Path to Enlightenment*, translation from the Tibetan *Lam.rim.bsdus.don*, by rJe TZong.kha.pa. Dharamsala: Library of Tibetan Works & Archives, 1973, 24 pp. Revised reprint, 1974.
———Retranslated by Alexander Berzin (see p. vi).
"Lines of Experience." In *The Life and Teachings of Tsong Khapa*, ed. Robert A. F. Thurman. Dharamsala: Library of Tibetan Works & Archives, 1982, pp. 59-66.
3. Wangyal, Geshe. "The Concise Meaning of the Stages of the Path." In *The Door of Liberation*. New York: Maurice Girodias Associates, 1973, pp. 241-249. Revised edition, Boston: Wisdom Publications, 1995, pp. 173-181.
4. Mullin, Glenn H. "Song of the Stages in Spiritual Practice." In *Essence of Refined Gold*, by the Third Dalai Lama. Dharamsala: Tushita Books (American edition, El Cajon, Calif.: Mountain Wind), 1978, pp. 25-32. Rearranged edition, Ithaca, N.Y.: Gabriel/Snow Lion, 1982, pp. 155-161. (Tsongkhapa's text is also included in the Third Dalai Lama's *Essence of Refined Gold*.)
———Revised and reissued as: *Selected Works of the Dalai Lama III: Essence of Refined Gold*. Ithaca, N.Y.: Snow Lion Publications, 1985. (In this edition Tsongkhapa's text is

not given separately, but is only given as included in the Third Dalai Lama's *Essence of Refined Gold*.)

Lam gyi rim pa mdo tsam du bstan pa, "A Summary Presentation of the Stages of the Path."

1. Sherpa Tulku, Khamlung Tulku, and Alexander Berzin. *The Graded Course to Enlightenment: A Brief Exposition of the Main Points of the Graded Course to Enlightenment*. New Delhi: Tibet House, 1971, 32 pp.
 ———Revised edition: Sherpa Tulku, Khamlung Tulku, Alexander Berzin, and Jonathan Landaw. "A Brief Exposition of the Main Points of the Graded Sutra and Tantra Courses to Enlightenment ('*Lam-gyi rim-pa mdo tsa-m-du bstan-pa*')," by rJe Tzong-kha-pa. Revised Edition. In *A Short Biography and Letter of Je Tzong-k'a-pa*, prepared by the Translation Bureau of the Library of Tibetan Works and Archives. Dharamsala: Library of Tibetan Works and Archives, 1975, pp. 37-65.
 ———Retranslated by Alexander Berzin, with the assistance of Ven. Amchok Rinpoche (see p. vi). "A Letter of Practical Advice on Sutra and Tantra" ("A Brief Indication of the Graded Stages of the Path," "*Lam-gyi rim-pa mdo-tsa-m-du bstan-pa*"). In *The Life and Teachings of Tsong Khapa*, ed. Robert A. F. Thurman. Dharamsala: Library of Tibetan Works & Archives, 1982, pp. 67-89.

Lam rim chung ba/chung ngu ("shorter"), or *Lam rim 'bring* ("middling"), or *Byang chub lam gyi rim pa chung ba/chung ngu*, "Condensed Exposition of the Stages of the Path to Enlightenment" (written in 1415).

1. [partial, *lhag mthong* or *vipaśyanā* section only] Thurman, Robert A. F. "The Middle Length Transcendent Insight." In *The Life and Teachings of Tsong Khapa*, ed. Robert A. F. Thurman. Dharamsala: Library of Tibetan Works & Archives, 1982, pp. 108-185.
2. [partial, *zhi gnas* or *śamatha* section only] Wallace, B. Alan. "The Cultivation of Quiescence." In *The Bridge of*

Quiescence: Experiencing Tibetan Buddhist Meditation. Chicago and La Salle, Ill.: Open Court, 1998, pp. 103-221. Reprint with new title: *Balancing the Mind: A Tibetan Buddhist Approach to Refining Attention*. Snow Lion Publications, 2005.

Note: Wallace pp. 106-126 = Thurman pp. 108-115, giving the joint introduction; then Wallace continues with the individual topic of *zhi gnas*, while Thurman skips to the individual topic of *lhag mthong*.

3. [partial, *lhag mthong* or *vipāśyanā* section only] Hopkins, Jeffrey. "Supramundane Special Insight." In Part One of *Tsong-kha-pa's Final Exposition of Wisdom*. Ithaca, N.Y.: Snow Lion Publications, 2008, pp. 25-179.

3. Other Major non-Tantric Works

Legs bshad snying po, or *Drang ba dang nges pa'i don rnam par 'byed pa'i bstan bcos legs bshad snying po*, "Essence of Eloquence: A Treatise Distinguishing between the Provisional and the Definitive Meanings" (written in 1408).

1. Thurman, Robert A. F. *Tsong Khapa's Speech of Gold in the Essence of True Eloquence; Reason and Enlightenment in the Central Philosophy of Tibet*. Princeton: Princeton University Press, 1984. Paperback edition, 1991, issued as *The Central Philosophy of Tibet: A Study and Translation of Jey Tsong Khapa's 'Essence of True Eloquence'*.
2. [partial, 1st section only] Hopkins, Jeffrey. In *Emptiness in the Mind-Only School of Buddhism; Dynamic Responses to Dzong-ka-ba's The Essence of Eloquence: I*. Berkeley and Los Angeles: University of California Press, 1999.

Riḡs pa'i rgya mtsho, or *rTsa še ũik chen riḡs pa'i rgya mtsho*, or *dBu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba'i rnam bshad riḡs pa'i rgya mtsho*, "Ocean of Reasoning: A Thorough Exposition of Mūlamadhyamakakārikā" (written in 1408).

1. Samten, Geshe Ngawang, and Jay L. Garfield. *Ocean of Reasoning: A Great Commentary on Nāgārjuna's Mūlamadhyamakakārikā*, by rJe Tsong khapa. New York: Oxford University Press, 2006.

dGongs pa rab gsal, or *dBu ma la 'jug pa'i rnam bshad dgongs pa rab gsal*, "Elucidation of the Intention: A Thorough Exposition of [Candrakīrti's] *Madhyamakāvātāra*" (written in 1418).

1. [partial, chaps. 1-5 only] Hopkins, P. J. In *Compassion in Tibetan Buddhism*. Valois, N.Y.: Gabriel/Snow Lion, 1980, pp. 93-230.
2. [partial, chap. 6, verses 1-7 only] Hopkins, Jeffrey, and Anne Klein. Part III of *Path to the Middle: Oral Mādhyamika Philosophy in Tibet, the Spoken Scholarship of Kensur Yeshey Tupden*, by Anne Carolyn Klein, pp. 147-183. Albany: State University of New York Press, 1994.
3. [partial, chap. 6, sections on "the object of negation" and on "the two truths" only] Hopkins, Jeffrey. *Tsong-kha-pa's Final Exposition of Wisdom*. Ithaca, N.Y.: Snow Lion Publications, 2008, pp. 181-262.
4. Jinpa, Thupten. *Clear Elucidation of the Thought: A Thorough Exposition of "Entering the Middle Way."* Forthcoming as volume 19 of the Library of Tibetan Classics Series.

Byang chub gzhung lam, or *Byang chub sems dpa'i tshul khrims kyi rnam bshad byang chub gzhung lam*, "The Basic Path to Awakening," commentary on the *śīla* (ethics or morality) chapter of Asaṅga's *Bodhisattva-bhūmi*.

1. Tatz, Mark. *Asanga's Chapter on Ethics with the Commentary of Tsong-Kha-Pa, The Basic Path to Awakening, The Complete Bodhisattva*. Studies in Asian Thought and Religion, volume 4. Lewiston/Queenston: Edwin Mellen Press, 1986.

4. Shorter non-Tantric Works

rTen 'brel bstod pa legs bshad snying po, “In Praise of Dependent Origination,” also called the short *Legs bshad snying po*, the short “Essence of Eloquence”; full title: *Sangs rgyas bcom ldan 'das ston pa bla na med pa la zab mo rten cing 'brel bar 'byung gsungs ba'i sgo nas bstod pa legs bshad snying po* (written in 1398, immediately after having his highest enlightenment experience).

1. Wangyal, Geshe. “The Essence of Good Explanation, Praise of Munīndra.” In *The Door of Liberation*, New York: Maurice Girodias Associates, 1973, pp. 175-186. Revised edition, Boston: Wisdom Publications, 1995, pp. 123-133.
2. Namdol, Gyaltzen, and Ngawang Samten. *Pratītyasamutpādistutisubhāṣitahṛdayam of Ācārya Tsongkhapa*. Sarnath, Varanasi: Central Institute of Higher Tibetan Studies, 1982; 2nd rev. ed. 1994. (Includes Tibetan text, Sanskrit, Hindi, and English translations.)
———Reprint of the English introduction and English translation only, from the 1982 edition: Samten, Nawang. “Introduction to Tsongkhapa’s Work: Praise to Buddha for Preaching the Dependent Origination Theory.” In *Pratītyasamutpāda*. Sarnath, Varanasi: Central Institute of Higher Tibetan Studies, 1986, pp. 347-362.
3. Thurman, Robert A. F. “Praise of Buddha Shakyamuni for His Teaching of Relativity.” In *The Life and Teachings of Tsong Khapa*, ed. Robert A. F. Thurman, Dharamsala: Library of Tibetan Works & Archives, 1982, pp. 99-107.
———Revised translation: “The Short *Essence of True Eloquence*, Eulogy of Buddha Shakyamuni for His Teaching of Relativity.” In Thurman’s *Tsong Khapa’s Speech of Gold in the Essence of True Eloquence; Reason and Enlightenment in the Central Philosophy of Tibet*. Princeton: Princeton University Press, 1984, pp. 175-184.
4. Translator unknown. In *The Harmony of Emptiness and Dependent-Arising*, by Lobsang Gyatso, Dharamsala: Library of Tibetan Works and Archives, 1992, pp. 1-11.

5. Kilty, Gavin. "Dependent Arising: A Praise of the Buddha." In *The Splendor of an Autumn Moon: The Devotional Verse of Tsongkhapa*. Boston: Wisdom Publications, 2001, pp. 216-245 (includes Tibetan text).
6. Tharchin, Lobsang. In *The Key to the Treasury of Shunyata: Dependent Arising and Emptiness*. Howell, New Jersey: Mahayana Sutra and Tantra Press, 2002, pp. 15-179 (translation and commentary); pp. 180-223 (translation only; both places include Tibetan text).
7. Lopez, Donald S., Jr. "A Hymn to the Buddha." In *Buddhist Scriptures*, ed. Donald S. Lopez, Jr., London: Penguin Books, 2004, pp. 212-220.

Yon tan gzhir gyur ma, "Foundation of All Good Qualities"
(written in 1402).

1. Wangyal, Geshe. "The Foundation of All Excellence." In *The Door of Liberation*. New York: Maurice Girodias Associates, 1973, pp. 255-257. Revised edition, Boston: Wisdom Publications, 1995, pp. 183-185.
2. Tharchin, Lobsang, with Michael Roach. *Preparing for Tantra: The Mountain of Blessings*. Classics of Middle Asia. Howell, New Jersey: Mahayana Sutra and Tantra Press, 1995. (Includes Tsongkhapa's work, here called "Source of All My Good," or "Begging for a Mountain of Blessings," within Pabongka Rinpoche's commentary.)
3. Lhundrup, Jampäl. "The Foundation of All Good Qualities." In *Essential Buddhist Prayers: An FPMT Prayer Book*, vol. 1, 2001.
—Reprinted in *Teachings from Tibet: Guidance from Great Lamas*, edited by Nicholas Ribush. Boston: Lama Yeshe Wisdom Archive, 2005, pp. 233-234 (also included in the commentary by Khunu Lama Rinpoche, pp. 201-218).
4. Gyeltsen, Tsultrim, based on an Oral Translation by Losang Gyeltsen. In *The Foundation of All Good Qualities: A Commentary on the Verses of Lama Tsongkhapa*. Long Beach: Thubten Dhargye Ling Publications, 2006, pp. 1-3.

Thog ma dang bar dang tha mar dge ba'i smon lam, “The Prayer of the Virtuous Beginning, Middle, and End,” or in brief, *Thog mtha' ma*.

1. Sherpa Tulku, Khamlung Tulku, and Alexander Berzin. *The Prayer of the Virtuous Beginning, Middle and End*. Dalhousie, H.P.: Secretariat of H.H. the Dalai Lama, 1969, 8 pp.

———Revised version (see p. 23): Sherpa Tulku, Khamlung Tulku, Alexander Berzin, and Jonathan Landaw. In *The Thirty-seven Practices of All Buddha's Sons; and, The Prayer of the Virtuous Beginning, Middle and End*. Dharamsala: Library of Tibetan Works & Archives, 1973, pp. 16-23. [Note that the 1975 reprint of this booklet by Potala Publications, New York, does not include Tsongkhapa's work.]

———Retranslated by Alexander Berzin (see p. vi). “The Prayer of the Virtuous Beginning, Middle and End” (“Thog-ma dang bar dang tha-mar dge-ba'i smon-lam”). In *The Life and Teachings of Tsong Khapa*, ed. Robert A. F. Thurman. Dharamsala: Library of Tibetan Works & Archives, 1982, pp. 90-95.

2. Jinpa, Thupten, and Jaś Elsner. “A Prayer for the Flourishing of Virtues.” In *Songs of Spiritual Experience: Tibetan Buddhist Poems of Insight and Awakening*. Boston and London: Shambhala, 2000, pp. 129-133.
3. Kilty, Gavin. “A Prayer for the Beginning, Middle, and End of Practice.” In *The Splendor of an Autumn Moon: The Devotional Verse of Tsongkhapa*. Boston: Wisdom Publications, 2001, pp. 192-207 (includes Tibetan text).

mDun legs ma, “Auspicious Preparation,” or *Rang nyid kyī rtogs brjod*, “Personal Narration,” or *Rtogs brjod mdun legs ma*.

1. Wayman, Alex. “Observations on Translation from the Classical Tibetan Language into European Languages,” section D: Tsoñ-kha-pa's “Auspicious Preparation” (*Mdun legs ma*). *Indo-Iranian Journal*, vol. 14, no. 3/4, 1972, pp. 175-185 (includes Tibetan text).

———Reprinted in Wayman's *Ethics of Tibet*. Albany: State University of New York Press, 1991, pp. 17-22 (without Tibetan text).

2. Thurman, Robert A. F. "Destiny Fulfilled: Tsong Khapa's Education as a Song of Realization." In *The Life and Teachings of Tsong Khapa*, ed. Robert A. F. Thurman, Dharamsala: Library of Tibetan Works & Archives, 1982, pp. 40-46.

———Most of this translation reprinted in Thurman's *Tsong Khapa's Speech of Gold in the Essence of True Eloquence; Reason and Enlightenment in the Central Philosophy of Tibet*. Princeton: Princeton University Press, 1984, pp. 66-77.

Jam dbyangs bstod sprin rgya mtsho (written in 1394).

1. Thurman, Robert A. F. "The Ocean of Clouds of Praises of the Guru Manjughosha." In *The Life and Teachings of Tsong Khapa*, ed. Robert A. F. Thurman, Dharamsala: Library of Tibetan Works & Archives, 1982, pp. 188-197.
2. Kilty, Gavin. "Praise of Manjushri." In *The Splendor of an Autumn Moon: The Devotional Verse of Tsongkhapa*. Boston: Wisdom Publications, 2001, pp. 22-69 (includes Tibetan text).

Byams pa'i bstod chen (written in 1395).

1. Thurman, Robert A. F. "Brahma's Diadem: A Praise of Maitreya." In *The Life and Teachings of Tsong Khapa*, ed. Robert A. F. Thurman, Dharamsala: Library of Tibetan Works & Archives, 1982, pp. 198-206.
2. Kilty, Gavin. "In Praise of Maitreya, the Crown of Brahma." In *The Splendor of an Autumn Moon: The Devotional Verse of Tsongkhapa*. Boston: Wisdom Publications, 2001, pp. 114-149 (includes Tibetan text).

bDe ba can du skye ba'i smon lam (written in 1395).

1. Thurman, Robert A. F. "Prayer for Rebirth in Sukhavati." In *The Life and Teachings of Tsong Khapa*, ed. Robert A. F. Thurman, Dharamsala: Library of Tibetan Works & Archives, 1982, pp. 207-212.

2. Kilty, Gavin. "Prayer for Birth in Sukhavati, Realm of Bliss." In *The Splendor of an Autumn Moon: The Devotional Verse of Tsongkhapa*. Boston: Wisdom Publications, 2001, pp. 82-95 (includes Tibetan text).

Dul ba rgya mtsho'i snying po, "Essence of the Ocean of Vinaya."

1. Rapgay [or Rabgay], Lobsang. In *Lama Mipam's Annotated Commentary to Nagarjuna's Stanzas for a Novice Monk, together with Tsong Khapa's Essence of the Ocean of Vinaya*, translated by Glenn H. Mullin and Lobsang Rapgay [or Rabgay]. Dharamsala: Library of Tibetan Works and Archives, 1978. Reprint, 1997 (the reprint includes the Tibetan text).

Bla ma lnga bcu pa'i rnam bshad slob ma'i re ba kun skong, a commentary on Aśvaghōṣa's *Guru-pañcāśika* ("Fifty Verses on Guru Devotion").

1. Sparham, Gareth. *The Fulfillment of All Hopes: Guru Devotion in Tibetan Buddhism*, by Tsongkhapa. Boston: Wisdom Publications, 1999.

rTsa ba shes rab kyi dka' gnad chen po brgyad kyi brjed byang, "A Memorandum on Eight Great Difficult Points of Mūlamadhyamakakārikā."

1. Seyfort Rugg, David. *Two Prolegomena to Madhyamaka Philosophy: Candrakīrti's Prasannapadā Madhyamaka-ṛttiḥ on Madhyamakakārikā I.1, and Tson kha pa Blo bzang grags pa/rGyal tshab Dar ma rin chen's dKa' gnad/gnas brgyad kyi zin bris, Annotated Translations. Studies in Indian and Tibetan Madhyamaka Thought, Part 2. Wiener Studien zur Tibetologie und Buddhismuskunde, vol. 34. Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, 2002.*

see also: Cozort, Daniel. *Unique Tenets of the Middle Way Consequence School*. Ithaca, New York: Snow Lion Publications, 1998; see especially pp. 58-61 (unique tenets = difficult points, *dka' gnas*).

dBu ma rgyan gyi zin bris, “Notes on Madhyamakālaṃkāra.”

see: Blumenthal, James. *The Ornament of the Middle Way: A Study of the Madhyamaka Thought of Śāntarakṣita, Including Translations of Śāntarakṣita’s Madhyamakālaṃkāra (The Ornament of the Middle Way) and Gyel-tsab’s dbU ma rgyan gyi brjed byang (Remembering “The Ornament of the Middle Way”)*. Ithaca, New York: Snow Lion Publications, 2004. (Includes material from Tsongkhapa’s *dBu ma rgyan gyi zin bris*.)

5. Collections of Shorter Works

Wangyal, Geshe. *The Door of Liberation*. New York: Maurice Girodias Associates, 1973. Revised edition, Boston: Wisdom Publications, 1995. Includes four texts by Tsongkhapa:

1. The Essence of Good Explanation: Praise of Munindra.
2. The Three Principles of the Path.
3. The Concise Meaning of the Stages of the Path.
4. The Foundation of All Excellence.

Thurman, Robert A. F., edited by. *The Life and Teachings of Tsong Khapa*. Dharamsala: Library of Tibetan Works and Archives, 1982. Includes eleven texts by Tsongkhapa:

1. Destiny Fulfilled.
2. Three Principles of the Path.
3. Lines of Experience.
4. A Letter of Practical Advice on Sutra and Tantra.
5. The Prayer of the Virtuous Beginning, Middle and End.
6. Praise for Relativity.
7. The Middle Length Transcendent Insight.
8. Cloud-Ocean of Praises of Manjushri.
9. Brahma’s Diadem—Praise of Maitreya.
10. Sukhavati Prayer.
11. Supremely Healing Nectar Garden.

Jinpa, Thupten, and Jaś Elsner. *Songs of Spiritual Experience: Tibetan Buddhist Poems of Insight and Awakening*. Boston and London: Shambhala, 2000. Includes two texts by Tsongkhapa:

1. Reflections on Emptiness (pp. 83-84).
2. A Prayer for the Flourishing of Virtues (pp. 129-133).
[The first one is actually an extract from a larger text known as *rTag tu ngu'i rtogs brjod*. This is a poetic retelling of the story of the bodhisattva *rTag tu ngu* (*Sadāprarudita*). The second is *Thog mtha' bar gsum du dge ba'i smon lam*. This short work is known popularly by the name *sMon lam thog mtha' ma*.—Thupten Jinpa, email reply to my query.]

Kilty, Gavin. *The Splendor of an Autumn Moon: The Devotional Verse of Tsongkhapa*. Boston: Wisdom Publications, 2001. Includes 21 texts by Tsongkhapa, with the Tibetan texts:

sKabs gsum pa bzhugs so

1. Praise of the Buddha: The Unrivaled Lion of the Shakyas

dByangs can ma spyang drangs bstod pa bzhugs so

2. Prayer to Sarasvati

Jam dbyangs bstod sprin rgya mtsho bzhugs so

3. Praise of Manjushri

mGon po tshe dpag med la bstod pa nyi gzhon 'char ka bzhugs so

4. Prayer to Amitayus

mGon po 'od dpag med la bstod pa zhing mchog sgo 'byed ma bzhugs so

5. Praise to Amitabha: Gateway to the Highest Buddha Realm

bDe ba can du skye ba'i smon lam bzhugs so

6. Prayer for Birth in Sukhavati, Realm of Bliss

mTshan ma smros pa'i sa skya'i bla ma zhig la bstod pa

7. Praise of an Unnamed Sakya Lama

bDag gi bkrin can gyi rtsa ba'i bla mar gsol 'debs

8. A Prayer to My Precious Dharma Master, Dragpa Jangchub

Byin rlabs nye brgyud kyi bla rnams la gsol 'debs

9. A Harvest of Powerful Attainment: Prayer for Blessings of the Close Lineage

Byams pa'i bstod chen bzhugs so

10. In Praise of Maitreya, the Crown of Brahma

rJe btsun gsang bdag gi bstod pa bzhugs so

11. In Praise of Vajrapani, Keeper of the Secret Mantra

Lhag pa'i lha mi g.yo mgon po la bstod pa

12. In Praise of the Extraordinary Deity Achala

dByangs can shes rab gsal byed ma'i bstod pa

13. In Praise of Vajra Sarasvati, Light of Wisdom

rNam par rgyal ma'i bstod pa sa gsum re skong ma

14. In Praise of Goddess Namgyalma

Thog mtha' ma bzhugs so

15. A Prayer for the Beginning, Middle, and End of Practice

Dal rten la snying po len par bskul ba'i tshigs bcad bzhugs so

16. The Essence of a Human Life: Words of Advice for the Lay Practitioner

rTen 'brel bstod pa bzhugs so

17. Dependent Arising: A Praise of the Buddha

Sher phyin gyi mdo par 'debs kyi smon tshigs

18. Verses of Benediction: On Publication of a New Edition of Perfection of Wisdom Sutras

Chos rgyal nang sgrub kyi bstod pa bzhugs so

19. Praise of the Protector Dharmaraja

Phreng ba'i gsol 'debs tshigs bcad nyer gcig ma

20. Twenty-one Verse Rosary Prayer

Ji srid thub mchog

21. For As Long As

6. Tantric Works

sNgags rim chen mo, or *rGyal ba khyab bdag rdo rje 'chang chen po'i lam gyi rim pa gsang ba kun gyi gnad mam par phye ba*, “Great Exposition of Tantra” (written in 1405).

1. [partial, 1st section only] Hopkins, Jeffrey. *Tantra in Tibet; The Great Exposition of Secret Mantra*. London: George Allen & Unwin, 1977, pp. 81-169. Reprint, Ithaca, N.Y.: Snow Lion Publications, 1987.
2. [partial, 2nd and 3rd sections only] Hopkins, Jeffrey. *The Yoga of Tibet; The Great Exposition of Secret Mantra: 2 and 3*. London: George Allen & Unwin, 1981, pp. 43-203.
———Reprint with new title: *Deity Yoga*. Ithaca, N.Y.: Snow Lion Publications, 1987 (same pagination).
3. [partial, 4th section only] Hopkins, Jeffrey. *Yoga Tantra: Paths to Magical Feats*. Ithaca, N.Y.: Snow Lion Publications, 2005, pp. 67-119.

Rim pa lnga rab tu gsal ba'i sgron me, or *rGyud kyi rgyal po dpal gsang ba 'dus pa'i man ngag rim pa lnga rab tu gsal ba'i sgron me*, commentary on Nāgārjuna's *Pañcakrama*, “The Five Stages,” a work on the Guhyasamāja completion stage.

1. Kilty, Gavin. *Lamp Thoroughly Illuminating the Five Stages of Completion*. Forthcoming as volume 15 of the Library of Tibetan Classics Series.

Zab lam Nā-ro'i chos drug gi sgo nas 'khrid pa'i rim pa yid ches gsum ldan, commentary on the six yogas of Naropa.

1. Chang Chen Chi, edited by C. A. Muses. *Esoteric Teachings of the Tibetan Tantra, Including Seven Initiation Rituals and the Six Yogas of Nāropā in Tsong-kha-pa's Commentary*. [no place]: Falcon's Wing Press (later sticker pasted in saying, Lausanne: Aurora Press), 1961.
2. Mullin, Glenn H. *Tsongkhapa's Six Yogas of Naropa*. Ithaca, New York: Snow Lion Publications, 1996.

Nā-ro'i chos drug gi dmigs skor lag tu len tshul, on the six yogas of Naropa.

1. Mullin, Glenn H. "A Practice Manual on the Six Yogas of Naropa: Taking the Practice in Hand," In *Readings on the Six Yogas of Naropa*. Ithaca, New York: Snow Lion Publications, 1997, pp. 93-135.

dNgos grub kyi snye ma, or *gSang sngags kyi tshul khrims kyi rnam bshad dngos grub kyi snye ma*, "Fruit Clusters of Siddhis: An Explanation of Tantric Morality" (written about 1403).

1. Sparham, Gareth. *Tantric Ethics: An Explanation of the Precepts for Buddhist Vajrayāna Practice*, by Tsongkhapa. Boston: Wisdom Publications, 2005.